Discourse of the Master – Formalization and Mladen Dolar, Milner

By Shomit Sirohi

I. Althussero-Formalisation

The perception matters – this I call empirical – the behaviour, the style, the process, the real, and the crisis, in Lacan at his best a doctor, perhaps, maybe a philosopher – the mix as we call it – a psychoanalyst mainly – in this the discourse is trepid, full of obstacles and always won, by in fact perseverance – now let us formalize it, this is vertical on the dangers, horizontal on the debate, and articulated as in fact the discourse of "a" Master – that is busy in fact saving people – which can be Freudian humour at times, and elliptical wrongs. Applying all these figures of mathematics called figurative lines and circles from Slovenian current, it seems to be that Lacan is in fact a complex circle of organized Party, with in fact website in it, and then really also about the discourse being irrelevant to the actual practice which then becomes a failure which then is Slavoj and Badiou as he argues – in the Althussero sense it is actually not circle, but lines and complex lines – which means more like Lenin as objective in the tragic sense – not Mao who is dogmatic and convinced which means that is then also a failure of Lenin, which is finally the joke comparison – Lacan is a failure. But master.

Sirohi – then – can we call him a master or as he says Dialectical Master, or even true Master – his discourse is always inspirational even humanist, practical humanist and has suffered a lot in jazz dynamics but has also finally many times declared recently he is conjuncturally fine, or shifted to emancipated life with institutions of finance and computers and a number of books, processes, empirical, and dialectical, practical all of it is finally his empiricism – but he is in his discourse a Master all the time – when the trepid happens, tragedy befalls, Bollywood searching tragedy happens – will the master survive this violence, he even writes a poetic Jewish scripture and prophecy with Christian Lystrian news and Paulinian news in that lapsing tragic finally with elliptical humour abounding, shifting to Buddhism as freedom and Hegel versus himself debates on actually concrete jazz open dialectics nailing it, with black living dialectics following him, with a reference to his mother not caring, and people being about imbibicion and actual diagnosis and cure, and even medicine in a physician format he asked for many times in fact, periodizing this crisis called in Lacan – stealth death which means almost death which he is prepared for. Sirohi is then highly vertical usually a bit horizontal and uprising in worst cases – has developed a knack for woman killing and a lot of cases in fact solved and is objective on that as well – finally he is now talking in empiricism in a vertical conceptual

negativity and thinks also that intersubjectivity is finally screwing him over – this is his vertical and horizontal in the sense of Che Guevara format as well – he is highly vertical now I might argue – I call this Althussero. Sirohi is a success, and in fact a high Master – when he says it is real – and real in fact death – he is asking you a question – do you know ‘so tragic’.

II. Milnero- Mladen

Mladen dolar argues – the Althussero is humorous – Sirohi is Master, when failing it is just a poem, and its outcome cannot be said from subjective standpoints and it is also persevering but in fact won by the limitless – which means he is criticizing the healthcare system as Cuba argues, he is also criticizing the medical process – he calls it also lacking support for daily life problems – he is asking Tsipiras to follow this – this is practical humanism for Cornel West – it is though anti-humanist which then arrives as a divine joke – afterall he is a winner but the discourse is that of the Master, he is a leader and principal actor – one level where he nails the debate – he wants you to know – what is then the crisis, in humanism – it cannot win, it is tragic, and Talmudic, that we are Hebrew nature – he means re-naturalise this process – re-read it – it is a debate on nature, human nature, and even philosophy of nature – are we the man, but he also means are we in fact philosophers – are we that madness, are we absolute masters.

Then of course, comes Milner – arguing again and again – that I am a poet – Mariano nailed it a lot, but also failed eventually on the final point which was going also bad and could go worse – he is that kind of master – this is true infinity – but then the girl’s voice – that they are like Lacan even for Annales school – the demands are that high – that perfect and perfect philosophy also doesn’t work – perfection is not achieved – Sirohi is the interrogation of the real – he wins by a joke – and is searching in Bollywood ways as the final joke – which then becomes the grand joke, the big Other, the grand autre, does not exist and is small other and this is sublime – which means also antinomy – which means it is that kind of problem for Fidel – that he is an actor for this style – we call style in Lacan senses – we mean le tiempo ou existence – also destruction of people’s lives, humanism bursts out and practical humanism is true, but we are over that chapter into Fanonian truth in ensemble analysis – he means he is Master.